

antagonism. But it is, to say the least, a moot point whether social progress, as distinguished from national or racial integrity, cannot be secured in a practically stationary—though not declining (!)—population. The problem of Malthusianism from this point of view is certainly worth discussing.

S. HERBERT.

Kelynack, T. N., M.D. *Human Derelicts: A Collection of Medico-Sociological Studies.* London. C. H. Kelly; 1914; price 5s. net.; pp. 337.

EXPERIENCE has taught us to regard the editorship of Dr. Kelynack as a sufficient guarantee of excellence. By the value of its subject-matter, as also by the method and the manner in which this is presented, *Human Derelicts* fully justifies our expectations. "This book," writes Dr. Kelynack in his preface, "aims at providing all workers engaged in enterprises striving for human betterment with a concise and reliable presentation, in non-technical language, of such essential facts, guiding principles, and effective practices as are likely to be of assistance in the study and solution of those social problems which are directly related to the chief sections of morbid mankind. It is hoped that the book will find favour with those for whom it has been specially written, ministers of religion, parents, teachers, leaders of organisations dealing with adolescents, as well as social and religious workers." We would also commend the book to the attention of those societies and circles which exist for the discussion of social problems. Each of the seventeen articles composing the book is the work of an expert of high standing, whose guidance may safely be trusted. The titles of some of its chapters are an indication of the scope of the volume. These include "Mental Derelicts," "The Epileptic," "The Inebriate Derelict," "The Criminal Derelict," "The Vagrant," "The Prostitute," "The Human Derelict: Pre-Natal Influences," and "Eugenics and the Human Derelict." And since it is a lack of knowledge rather than a lack of will which hinders our progress in cleansing human society and in beautifying human life, we could wish nothing better than a wide circulation for *Human Derelicts*, for it is full of vitally important knowledge, set forth with an admirable simplicity.

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Mercier, C. A., M.D. *A Text-Book of Insanity and other Mental Diseases.* London. George Allen and Unwin, Ltd.; price 7s. 6d. nett; crown 8vo.; pp. 368.

AN authoritative text-book upon mental diseases is worthy of notice, for it needs to be written by a medical man of large and long experience with the insane, and who himself should be a physiologist, a pathologist, and a psychologist of repute and standing. Too rarely is such a combination of qualifications found, but it is not too much to say that the author of this manual fulfils all these requirements, being, in addition, a recognised master of metaphysical subtleties. The text-book under review is lucid, original and informing, but it is also lacking in some essentials, and to these deficiencies we shall refer later.

The first edition, brought out a dozen years ago, was designed for the student, but, as the present preface suggests, this new edition is intended also for the instructed, and we recognise this must be so, for the author is frequently tempted to reflect upon the ignorance of the alienist and the uselessness of the psychologist, and he proceeds to repair these imperfections in a dogmatic, cynical, albeit original fashion. "A knowledge of text-book psychology is of no more value to the student of insanity than a knowledge of cuneiform inscriptions. . . . The nature and varieties of attention, the association of ideas, imagination, and the relation of thought to language are no concern of the alienist, the analysis of sensation or the nature of apperception are useless acquisitions, and the sooner he forgets them the better will he understand the disorders of mind from which the patient suffers. . . . To understand the disorders of mind it

is necessary to forget all the teaching of psychologists. . . . A psychological analysis of the disordered mind has never hitherto been attempted," and "self-estimation is a faculty unknown to the psychologist." These are overstatements, for Bain—upon whose work Dr. Mercier must have browsed psychologically in his earlier days—deals fully with all the emotions of self; self-esteem, self-complacency, self-pity, self-interest, and self-humiliation. Stanley Hall also refers to self-estimation in his two volumes upon adolescence; Kant based upon it the radical principle of evil, and Spinoza defines it at full length. Naturally, and because of the high position the author holds among psychologists, the most interesting chapter in the book is the third, which deals with the analysis of mind. This chapter is the fundamental factor in the book, and it is full of originality, ingenuity and suggestiveness. He divides the mind into certain primary faculties; on page 52 they are seven, on the next they are five, but they are sub-divided into four evolutionary levels, "so that altogether there are twenty-five pigeon-holes or compartments, in one or more of which every disorder of mind can be placed."

Dr. Mercier states, somewhat categorically, that in practice any one of these faculties may alone be subject to disorder, apparently in some way insulated or separated from the others which remain normal. We have always held and taught that the mind is an indivisible whole, and although it may be convenient theoretically to abstract it into faculties, these faculties are fictitious. The highest level of "objective" thought is described by the author as "wisdom," but fancy the "wisdom" of a bank clerk or of a bricklayer's labourer being alone affected! Moreover, the cortical structure of the brain forbids a "natural history", classification of the mind. In only one portion of the brain cortex, and that the motor area, are there, apart from the granules, any cell areas which can in any sense support the "faculty" division. It is the whole mind which feels, which wills, which thinks. We have no belief in "faculty psychology." Our experience of mental disorders forbids its validity, and we hold that the mind must be taken wholly in its cognitive, affective and conative attitudes, as one of these is meaningless without the other. We also think that the classification which the author adopted from Herbert Spencer in the first edition is the preferable analysis whereon to base the motives for normal conduct, as also to study their departures in insanity, viz., the impulses, instincts and desires which are directly or indirectly self-preservative, and in these a chain of mutual dependencies occur which are sufficient to explain both conduct and character. We believe it is true to state that the plotting in tabular form of the constituents of mind and their sub-division into evolutionary levels has not hitherto been attempted in an analysis of mind; but the method, although original, is neither convincing nor final. These fractional representations of the mind are frequently referred to in the text, but we think they are unprofitable as an analysis and are a mechanical setting of a dynamic psycho-physiological process which, with a "purpose," guides the individual in peril and helps him to avoid disaster. The author urges that the composition of the emotions is not a matter of any concern to the alienist, but we maintain that in the emotions, the appetities and impulses we have the clue to all intellectual and voluntary processes, and all qualities of character must finally depend upon these. The classification of insanity adopted by the author is one that we have not infrequently found from experience in teaching to be a source of bewilderment to students; forms and varieties and symptoms are discussed: "I shall here call the symptom insanity by the name of the form of insanity and the different diseases that I include by the title of kinds of insanity," but as the author states, classification of insanity has always been a stumbling-block. We find idiopathic insanity—yet with an assignable cause. We have dissolute insanity for insanity of dissolution. Alcoholic insanity is

partly described under no less than three scattered separate chapters or headings. We do not agree with the interpretation of the term anoaia, which is used as the equivalent of dementia rather than of amentia. The author states "Dementia may, as a form of insanity, be of any degree from the slight blunting of intelligence and feeling, and the slight diminution of conduct that we all experience at the end of a tiring day to coma." Then, "The degrees of anoaia are practically infinite. They range from the trifling decadence of intelligence, feeling and conduct that is exhibited by anyone after an enfeebling illness or at the end of a tiring day," also "thus understood anoaia of some degree is present in every case of insanity and it is anoaia that constitutes insanity."

Only confusion and embarrassment result from this misleading description. The term anoaia has had a definite meaning ever since its first application in mental nomenclature by John Mason Good a hundred years ago, and it is unjustifiable from any standpoint to pervert its original use. We referred to the deficiencies of this manual. There is too little about treatment in the volume, no mention is made of the method of psycho-analysis, yet no modern psychiatrist—a term which the author would deride as against his own of "alienist"—would attempt modern mental therapeutics to-day without using the method of "free association." No description is given as to lumbar puncture, and no details are given of the Wasserman reaction and the two methods of administering neo-salvarsan or salvarsanised serum are omitted. The subject of heredity is barely discussed, and Mendelism finds no place, although from the Eugenic standpoint this is vital, and although also the Cambridge School has related valuable findings in regard to human heredity relating to left-handedness, the musical temperament, brown eyes and features, and the shape of hands and fingers. There is no index to the volume; and to open the book to ascertain the author's views upon points of special interest is analogous to a visit to Selfridge or some other self-contained emporium in search of underclothing, only to find oneself helplessly groping in the motor department!

The book, however, is the product of a very able, experienced and clear thinker who has a right to express himself in *ex cathedra* statements upon the subject of his life-work. Dr. Mercier is always interesting when discussing the meaning of terms, whether insanity be a symptom or a disease, how it can best be classified, its relation to crime, the basis of conduct, and the psychological origin of abnormal actions and their relationship to the law.

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